

# The Temple Artisan

MARCH, 1918

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Mysticism and Social Science

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# THE TEMPLE

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**P**RIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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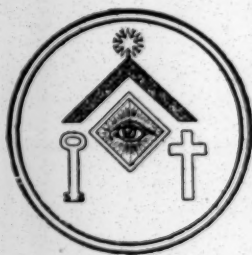
# The Temple Artisan

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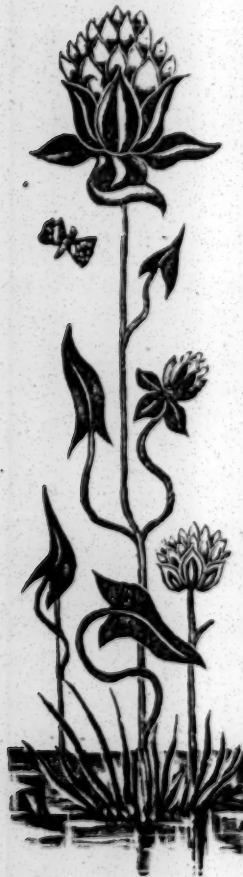
Behold, I give



unto thee a key.

## THE FOOT OF MARS.

*Stand from under the falling foot of Mars, ye who dare not stand directly by his side. The foot will crush you as it falls if ye move not swiftly,—and who is he that will give you warning on that day?*



*Whatever depth the foot may reach, be sure the head of Mars will come to rest above the earth. Within that head are many phalanxes of battle scarred, the veterans of the ages past, the tried and tested laws of universal life; and these enforced by martial power will clear the earth of those who dare not fight for Truth and Right, and so make room for Him who is to come with olive branches in his hand, the Prince of Peace and Law fulfilled.*



## WHY WASTE IS AN EVIL.

TEMPLE TEACHINGS. OPEN SERIES. No. CXXXVII.

Among the commandments given by Jehova to the Hebrews is the following: "Thou shalt not kill." This is supposed to apply to the murder of man by man, but the far reaching consequences of the taking of life in other forms are very lightly considered, if at all, by the majority of the people of the earth. The fact that every molecule of matter is a conscious life on the path of evolution makes the taking of the lives of even the animal, vegetable and mineral kingdoms a matter for consideration, but if those lives are sacrificed to furnish sustenance for higher forms of life the lesser lives receive an impulse toward growth as a result of their close contact and association with other hierarchies of lesser lives which have already been raised into other kingdoms of nature—the lives which have become the basic substance of blood and tissue as a result of their forced sacrifice. Just so far as those lesser lives are sacrificed necessarily for the growth and development of man, as well as for that of the lesser lives, the karma for such action is overcome. The interdependence of both forms of life is established by Divine Law. But when man wilfully kills and wastes such lives through his own carelessness, cruelty and selfishness, in whatever form they come into his hands, he is committing the sin which may be designated murder.

It is no wonder that so many homely household proverbs in all languages have grown out of the idea of waste, for while the severe lesson taught by waste is very apt to come home to the waster with crushing effect at some time, of life, the soul itself cries out in warning to every sensitive person when brought to face waste in any form, and the mind will shrink from committing such waste unless that person is still too undeveloped to sense the cry, or has crushed out the voice of his soul so long he is no longer moved to action. He is not apt to realize that, by the wasting of food material which would have sustained life he is compelled to take, or induce others to take by purchasing their products, countless other lives which might have been left to growth, he is thus responsible for the commission of that crime against Divine Law. It is useless to say he is not responsible for the taking of those extra lives, and that the materials would lie on the market unused if he did not purchase them, for that is not true.

The law of supply and demand would take care of all such matters if man would permit, and would live close enough to




nature to allow the law to function for him; but he has defied all these laws and created unnatural conditions to which he is now bound.

The unity of life and the interaction and interdependence of all lives is beyond the realization of the average man. When the life blood or life essence has been freed, in the killing of animals, or gathering of grain or other forms of plant life, and the foodstuffs so secured are prepared by fire or other means into palatable food, it is generally believed that life is ended for the animal or plant. The fact that elemental lives have been freed, and different hierarchies of these elemental lives have been welded together by fire, causes the natural result, *i. e.*, revolt of the fiery lives, and it is their action on the body and mentality of man which brings about the karmic action of disease, or may be instrumental in bringing about poverty and want, which is the sequel to the waste.

The laws above referred to are as applicable to the wilful waste of spiritual and mental forces, as to more concentrated matter. Man is as responsible for the waste of the higher forms of elemental life as for the lower. It is said that man must give an account of every idle word,—then why must he not account for every other waste?

Take this lesson to heart, study it in all its bearings and see if you cannot see the logic and justice of my deductions.

H—

### THEOGENESIS.

#### Sixth Stanza, 4th Sloka (continued).

**"The space between the upper and nether waters of the heavens opened and one came forth in power and glory as a sun. He stood on the upward arc of the Dark Star and touched the blinded eyes and the ears and lips of all the supplicants gathered there to see and hear."**

This sloka is a peculiarly fine example of a fragment of prophecy couched in terms of the mystery language. It tells the story of the very beginning of a great age of manifestation, and tells it so simply that students of occultism ought to be able to interpret it fairly well.

"The space between the upper and nether waters of the heavens" is the intermediate plane between the higher and lower Manasic states, or planes, a state in which the individual mind of

man may enter and intuitively glimpse the plans and purposes of the divine builders of form, and subsequently bring them into expression on the physical plane.

To put it into words more familiar to the average reader, it is a region wherein all the creations of divine mind designed for objective manifestation are first brought into form. These forms are perceptible to the trained eye of the psychic and are intuitively grasped by the inventor, the musician, the artist or sculptor who may bring them into manifestation in the form of some new invention, musical composition, painting, or sculpture.

As herein used, the term "Waters" indicate combinations of units, masses of people, hosts of angels or demons. As the earth swings around in its own orbit each division receives more life force, more heat from the sun when it reaches a certain position in its orbit; so the individual minds and souls of a race of people receive an increase of mental and spiritual energy from the Central Sun when it reaches a certain point of development which in one respect corresponds to the position of the earth when it is nearest the sun.

At the commencement of every new great world period a fresh impulse is imparted to all the substance which constitutes the life and environment of the races then in manifestation. This impulse is given by the divine builders of form, who are said to have their habitat in the sun.

The "One" who is to come forth with power and glory as a sun, as prophesied in the sloka, from which we quote, is such a new or fresh impulse toward higher evolution for the races of mankind who will then be upon the earth—the units of a new race.

There is no visible or other external sign of the coming of such an impulse other than the gradually awakening of a people on all lines of endeavor. We could not wish for a better illustration of the effects of the entrance of a fresh life impulse than is evident in the world at the present time. Normal people who were alive to world conditions between forty and fifty years ago will doubtless remember how rapidly the mental atmosphere of the world began to change in religion, science, sociology, invention; in fact, changes were noticeable in all fields of life, and similar changes have occurred almost daily since that period. Since the year 1910 the rapidity with which such changes have taken place are bewildering to many.

The words "power and glory" are indicative of the nature of this new impulse. As the solar orb is a vehicle or transmitter of energy and an epitome of grandeur to the physical senses of all the living forms of its individual system, so the Central Spiritual Sun is a transmitter of mental and spiritual energy and a revealer of beauty to the interior senses of all souls within its sphere of action.

The planet we term our earth has been known as the "dark star" by the Masters throughout many past ages; not that it is devoid of visible light, but because of the effects of the evil deeds perpetrated by man since man became responsible for his acts. The use of the Eastern term "dark star" in the stanza we are considering is another indication that it is not to the outer visible world that the stanza alludes, but to a state of substance of which "evil" may well be a synonym, namely, lower mind.

The upward arc of the dark star can only mean a period of time during which all the inhabitants of the earth are passing the lowest point of a cycle of evolution and are rising in intelligence and responsibility toward the highest point of development it is possible for humanity to attain within that period. Therefore, the words "He stood upon the upward arc of the dark star" means that the new impulse—the increased vibration which is to change the character of all life on the physical plane is to touch that plane as the previous cycle is drawing to a close and to contact the mental or spiritual nature of man, thus leaving to him the task of regeneration and renewing all substance matter of lower vibration by means of the influx of new life force which would be generated as a result of the action of the new impulse upon his mental and spiritual nature. This is evident by the nature of the following sentence, "and touched the blinded eyes, the ears and lips of all the supplicants gathered there." As symbols, the eyes, ears and lips of man stand for the senses of vision and speech and hearing, the means of conveying interior impressions to an exterior plane.

"The blinded eyes" indicate a loss of either mental, physical or spiritual vision, and the present races of the earth lost their former clear spiritual vision in the Fourth Root Race. In this sloka we see a promise for the future. Man is to regain that lost power of vision and also the ability to use that power to good purpose by means of conservation and intelligent expression.

"The suppliants gathered there," can only be the dormant or inactive lesser intelligences—forces, energies which are the first



to receive the benefit of each new evolutionary impulse at the beginning of a new age, and upon which the divine builders of form must draw in bringing form into outer expression.

The imagination of man, as man is now constituted, is greatly limited in trying to picture a form totally unrelated to any form with which he is familiar; consequently when he hears of "a form of force" he is apt to think the words are a mere figure of speech, unless he is familiar with the terminology of the occultist, to whom every phase or division of manifested life and nature is a conscious entity possessed of form.

B. S.

(To be continued)

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## OCCULTISM.

### WHAT IT IS AND IS NOT.

The subject we are to consider this evening is one which is generally tabooed in the Christian Church of the present modern civilization, although, during the first few centuries of our era, occultism was the inner path to the "Holy of Holies" at the heart of Christian fellowship and doctrine. Its most devoted followers, after the Master Christ, who taught them "the mysteries of the Kingdom," were the disciples themselves, and the Apostle Paul, who taught "the mysteries to the perfect," or those who aspired to that high plane of understanding and character. Then later on, Paul's spiritual son Timothy, Polycarp, Bishop of Smyrna; Ignatus, Bishop of Antioch; and Barnabas; and still later Clement of Alexandria, Origen, Tatian and Theodotus, assiduously investigated life according to the accepted methods of occultism, and taught the "mysteries."

These were the last great souls, within the Church, who sought to hold Christianity true to its original occult, or spiritual outline.

They were anathematized, their teachings were suppressed, and their works were either destroyed or hidden away in the now inaccessible archives of the Roman Church. A few only of the writings of Origen are to be found, and some of these are only to be located in the writings of the anti-Christian philosopher, Celsus by name, who assailed Christianity because of its "secret doctrines."

Historically speaking, occultism is the legitimate child of the Christian Church, but its place has been usurped by the imposters Intellectualism, Literalism, Dogmatism and Materialism, which

have greatly retarded the spiritual development of mankind, and stunted man's mental growth. For wherever mysticism has raised its head to speak a word of blessing unto humanity, within the confines of our Christian civilization, the Christian Church has hit it with the "big stick" of prejudice, and envy, seeking to destroy it utterly. And because of this those who wished to grow in spiritual understanding and ability, were obliged to seek knowledge outside of the Christian Church, and maintain a resolute silence concerning the really vital spiritual matters uncovered in that search. It were better for their peace of mind not to "cast their pearls (of spiritual truth and experience) before swine," or the materialistic minds of which the Church has been for the most part made up. I have many friends who have been forced to leave the churches, into which they were born, because of the abuse heaped upon them by finely educated, but greatly ignorant preachers, who, beyond a plainly evident range of vision and understanding, were spiritually as blind as bats in the midst of a great Light.

These earnest, studious souls were abused, and driven forth, because as elementary students of Occultism, they had come upon certain truths, for the want of which, humanity walks and stumbles along a darkened way oppressed by its fears and doubts, crushed by its ignorance. And finding these truths, they wished to impart them to other Christian friends and their pastors. They met with derision and ridicule for their pains, because they forgot one of the first teachings of Occultism, found in the words of that great Occultist, Jesus, the Christ, "give not that which is holy unto the dogs." Were the Apostle Paul to speak to the general run of churches and clergymen today he would probably repeat his written message to the Corinthians of old, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." And the worst feature of the situation is that it is only the exceptional Christian who makes any attempt to be other than a "babe in Christ," *i. e.*, other than immature, not only in the understanding of Christ's words, but in their personal applications also. The inertia of material considerations, the carnal habits of mind and desire are such a dead weight upon our shoulders, for a part of the way in which we must walk, if we would be perfect, "as the Father which is in heaven is perfect." And because it is easier to follow the line of least resistance in spiritual culture, which normally requires us to set ourselves earnestly about the business of refining our thoughts, volitions and affections.

This attitude of mind, which dominates the Christian Church, naturally makes the subject of Occultism taboo in the Church. Its requirements are too disturbing to the Christian complacency and ease of mind, everywhere apparent within the Church; and too personal in their strictures, to warrant any other reception, save in exceptional instances.

In this I am giving you of my personal experience with clergy and laity alike, and know whereof I speak. In our own denomination there are less than a dozen ministers of Christ who are definitely and vitally interested in the spiritual science of Occultism. And one of the things that has brought great joy to me recently was a letter from a dear college friend, a rare young man, pastor of one of our important New England churches, which informed me that after much meditation and study he had definitely adopted and accepted the point of view of Occultism as the basis of his thought and life henceforth. He was the only really broad-minded student that I could find in our Theological School while I was a student there. He was mentally keen, and unbiased by sectarian, or theological prejudices. His conversion will mean much for the advancement of our Church and of Christianity.

Perhaps to arrive at an understanding of what Occultism is, it would be well to first determine what it is not, and then, having cleared the field of stumps and weeds, there may be room for a few seed-thoughts to lodge, take root and grow.

I would say first that Occultism is not magic, as you understand that term; nor sorcery, hypnotism, table-tipping, psychic bell-ringing, and sleight-of-hand illusions. Nor is it fortune-telling, clairvoyance, clairaudience, mesmerism, and mental healing, in the popular understanding of these psychic phenomena. Neither is Occultism to be thought of in connection with the psychometrizing of tea leaves, or cards, or letters and mind-reading, by which many people are amused, or led astray. These are not even the frayed edges of the ancient and beautiful tapestry of a Science which is woven of strands of wisdom by the Master-Weavers of the past and present. But they are rather the counterfeit features of true faculties, forces and processes inherently a part of each soul's equipment and experience. It is necessary for us to remember that if we run across anything that does not ring true, when tested, it is but a counterfeit imitation of something which is true and reliable; and such an experience should stimulate us to seek for the original thought or talent, ability or force, faculty or process. For



we alone are the losers, when we permit the false presentment, the imitation gems of truth, to prejudice us against a search for the true and the real.

The New Standard Dictionary gives the following definition of Occultism: "Originally, experimental science, or the science that investigates the occult qualities of nature; hence the investigation of mysterious things, especially those that are supernatural. 2—A supernatural power claimed to be derived from higher beings, and employed in human affairs, as in predicting the future. 3—Modern theosophy, as claiming to possess a rational explanation of the unexplained laws of nature, due to investigation by means of certain sense-centers present, but inoperative, in most mankind."

The following definitions are given by a practical occultist: "Occultism is the search for hidden causes in the hearts of people and things—it is the search for God—the Great Cause back of all Nature. Therefore the true occultist must touch the depths and the heights of life—must be involved in all kinds of extremes, suffer the fire and the ice, the acid and the blood, the blame and the praise, the bread and the stone,—living it all,—yet in his Eternal Nature of Divinity but a spectator, looking down on the great drama of his soul's evolution being fought out in the theatre of his lower mentality." Again, "By Occultism is meant a knowledge of the finer forces of Nature. The Finer Forces of nature are those not generally perceptible to the outer Five Senses of man. But there is no sharp line between the inner, finer forces, and the outer, grosser forces. Likewise between the outer material, and the inner spiritual senses. They merge together, one into the other.

"The outer material forces manifest when outer conditions are made for that purpose. The inner spiritual forces manifest when the inner psychic or spiritual conditions are made on inner planes. The outer, however, is dependent on the inner, as the material universe is dependent on the spiritual universe. The outer is a reflection of the inner." (W. H. D.)

Occultism, then, from the standpoint of the practical occultist, is the truest form of worship, the worship which is characterized by a constant seeking after God; lovingly, fearlessly pursuing the traces of Divine truth, intelligence, power and activity, back through the forms through which they manifest, or are expressed; opening door after door of opportunity and sacrifice; penetrating into the "many mansions" or planes, or states of consciousness, of the "Father's House;" acquiring an increasing fund of knowledge,

and the power which knowledge makes available; moving step by step nearer to the centre of life, or Being, where only at-onement with God is possible. And yet the pursuit is one which leads inward along the pathway of the soul, to the "Holy of holies," the heaven within" the soul, where the Father is seen in His absolute and dominant perfection.

Stripped of all its seeming mystery this is what Occultism is, and what it leads to, for those who walk in the "narrow way," the "ancient path," "difficult to tread as the sharp edge of a razor."

You all remember the zest and enthusiasm with which the disciples of Jesus entered that Path. A pitifully small number among the thousands that heard the Master, and one of those was unable to withstand the pressure brought to bear upon him by the very fact of his consecration, resulting in the betrayal. Peter was overcome when "Satan" took hold of him to "sift him as wheat," an experience of which Jesus had warned him; but he recovered his balance, and "strengthened the brethren," as the Master directed him to do. The seemingly fanciful Book of Jonah is said to be the figurative, or allegorical narrative dealing with the life of a soul who sought enlightenment; but who, because of disobedience, was rejected as a candidate for initiation into further knowledge and power.

REV. C. H. EMMONS.

Riverside Cal.

(Concluded in next number)

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## EDITORIAL MIRROR.

The blind Force of the people is a Force that must be economized, and also managed, as the blind Force of steam, lifting the ponderous iron arms and turning the large wheels, is made to bore and rifle the cannon and to weave the most delicate lace. It must be regulated by Intellect. . . . To attack the citadels built up on all sides against the human race by superstitions, despotisms, and prejudices, the Force must have a brain and law. Then its deeds of daring produce permanent results, and there is real progress. Then there are sublime conquests. Thought is a force and philosophy should be an energy, finding its aim and its effects in the amelioration of mankind. The two great motors are Truth and Love. When all these Forces are combined, and guided by Intellect and regulated by the Rule of Right and Justice, and of combined and systematic movement and effort, the great revolution prepared for by the ages will begin to march. The Power of the Deity Himself is in equilibrium with His Wisdom. Hence the only results are Harmony.—*Morals and Dogma.*



Let him who thinks there is anything or any act small, lowly or unimportant consider the following:

"Algebra applies to the clouds; the radiance of the star benefits the rose; no thinker would dare to say that the perfume of the hawthorne is useless to the constellations. Who, then, can calculate the path of a molecule? How do we know that the creations of worlds are not determined by the fall of grains of sand? Who then, understands the reciprocal flow and ebb of the infinitely great and the infinitely small; the echoing of causes in the abysses of beginning, and the avalanche of creation? A fleshworm is of account; the small is great; the great is small; all is in equilibrium in necessity. There are marvelous relations between beings and things; in this inexhaustible Whole, from sun to grub, there is no scorn; all need each other. Light does not carry terrestrial perfumes into azure depths without knowing what it does with them; night distributes the stellar



essence to the sleeping plants. Every bird which flies has the thread of the Infinite in its claw. Germination includes the hatching of a meteor, and the tap of a swallow's bill, breaking the egg; and it leads forward the birth of an earth-worm and the advent of a Socrates. Where the telescope ends the microscope begins. Which of then the grander view? A bit of mould is a Pleiad of flowers—a nebula is an ant-hill of stars.—*Morals and Dogma.*

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## CHILDREN'S DEPARTMENT

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### Temple Builders—No. 151

#### A LETTER.

*My Dear Mrs. Dower:*

You will perhaps be surprised at hearing from me, and rightly so, for I admit that I have never shown you any particular attention in the past. But I could not wait any longer to tell you a few things about my actions in general in the past ten or twelve years. I have just begun to realize how little I appreciate at the time what you were trying to do for me in the Builders' work, and I hope that you understand that my disrespect and indifference was due to a general infantile egotism, which I seem to have had developed to a very marked degree, and that in the last two or three years I have just begun to realize what a problem I must have been to you.

You have certainly undertaken a tremendous work in the Builders, and it pains me greatly to think what an unnecessary hindrance I must have been, and it was certainly fine of you to treat me as you did.

I don't want this letter to be so much an apology as an appreciation, for, believe me, I never had the slightest inkling of what a miserable little wretch I was. I think that the work is a good deal harder with the children, for a great many of them do not have the desire to study the Temple work, and you must drill it in by main strength to lay a foundation for what may be real joy later. It is a thankless proposition, I admit, to labor week in and week out against criticism, contrariness, and general indifference in the hope that in some future day the work will take effect, but from the depths of my heart I thank you for doing what you did

for me, and I hope that some day I can repay you a thousand-fold.  
With kindest regards to all, I remain,

Very sincerely,

A TEMPLE BUILDER.

NOTE:—The above letter has been printed, not for the purpose of exposing admissions of weakness expressed by the writer, for we have a valued appreciation of the strength of this particular Builder, but with the thought that the experiences herein given may be helpful to other Builders of student years, the writer being a splendid student and a recently enrolled member of the Temple.

That which appears useless to us in childhood, often becomes the most worthwhile later in life. So let us accept the lesson taught in the above letter and give our best thought and interest possible to the builders.

JANE W. DOWER.

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### TEMPLE ACTIVITIES AND NOTICES.

NOTICE. There is urgent need for help at the Temple Headquarters, the home of the Guardian in Chief. It is an opportunity that a student of Occultism should be able to appreciate, an opportunity for mutual service in the making of a real and a permanent home among a few congenial people. Good health and some knowledge of the domestic needs of a home are requisites. What is commonly called "an all around man," one who is willing to do whatever is necessary in or out of the building would be greatly appreciated. A man and his wife may be still better. If unable to personally respond to this call will you make some effort to put us in communication with some one you could recommend, and so "do your bit" in the Temple army fighting against ignorance and wrong. If the central cell of Nation or organization is not well sustained, its other units must suffer from inanition. Address The Temple of the People.

Owing to demand for same, copies of *Occultism for Beginners* have been bound in cloth with paper jacket. Price for cloth bound copy is 50 cents; paper, 25 cents, post paid. Order from Halcyon Book Concern, Halcyon, Cal.

In New York City, both the cloth bound and paper edition may be obtained from Brentano's Book Store.

WANTED—A Temple member stenographer and typist to take a place on the staff of workers at the Temple Centre. This need is vital as the Heads of the Temple work are unable to write and answer letters to members to the extent that should be done on account of lacking stenographic help. Any member who can qualify for this position and who desires to be associated at Headquarters should write the Centre.

\* \* \* \*

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\* \* \* \*

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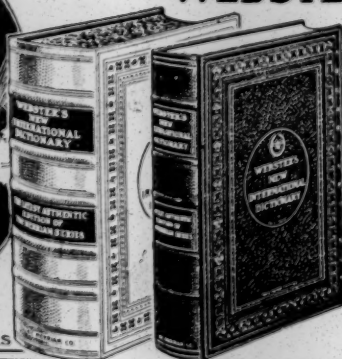
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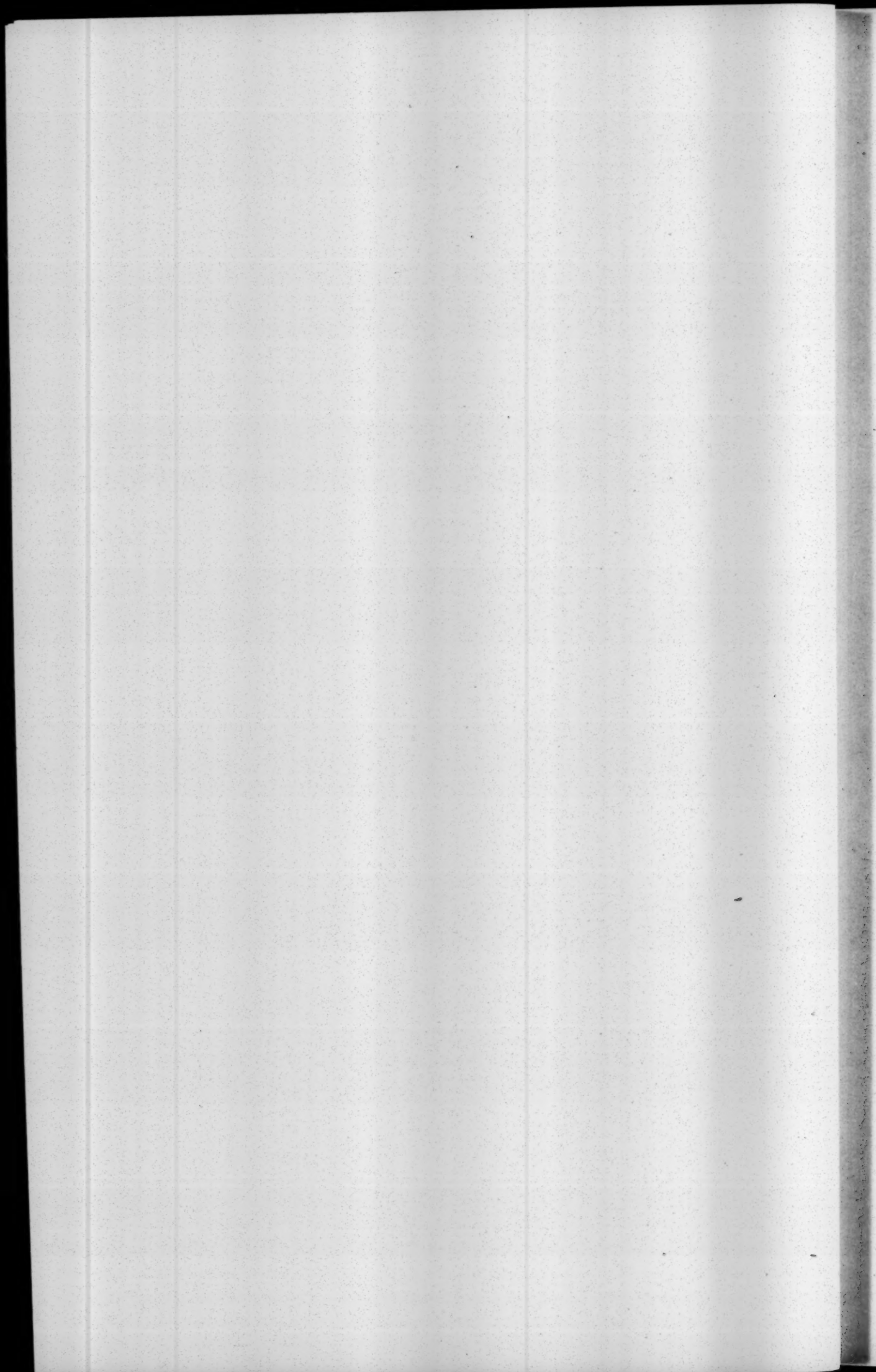
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